

September
1952

Living Tissue



The Meaning of Vivisection

VIVISECTION is experiment upon a living creature, human or animal, which is not for that creature's own good. Such experiment is made for the demonstration, before students, of facts already known and established, or for the investigation of some theory or problem, which may or may not have any relation to the treatment of human ills.

Vivisection includes the cutting of living animals with knives, burning, roasting and freezing them to death, smothering and starving them, or in any other way maltreating them with the excuse that such action may at some future time add to the knowledge of science and of medicine and thus prove beneficial to the health of mankind. It includes the deliberate infliction of disease upon sound and wholesome creatures through inoculation with virulent matter or the feeding of unnatural substances. It ranges from procedures which are practically painless to those involving distress, exhaustion, every kind of mutilation, long-protracted agony and death.

Vivisection is in the hands of a comparatively small but influentially powerful body of men, who should be distinguished from doctors generally, few of whom have any active part in it. It is not confined to animals but is increasingly practiced in certain of its phases upon the less fortunate among human beings.

OUR COVER PICTURE

Photograph by Roland L. Smith

Living Tissue

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Courage in Adherence to the Right

By GEORGE R. FARNUM

To see what is right and not
to do it is want of courage.

CONFUCIUS

I THINK so much of good in the world has come from the devoted work of brave hearts. I believe that civilization is vastly indebted to those men and women who possessed that courage which Emerson described as "The pure article," compounded of "cheerfulness in lonely adherence to the right," and to which I would add the dogged determination to strive to see that right vindicated regardless of personal consequences. These rank high among the benefactors of the race of men.

To stand openly and steadfastly by one's convictions as a matter of principle in a controversial field in which passions are deeply stirred and no compromise is possible, to take sides in a reform movement which is unpopular with many people—even though this attitude is based on ignorance or misconception of the issues—require a high degree of moral courage. Such is the demand made on the anti-vivisectionist—such is the degree of courage exacted of him.

The opposition he must encounter represents

immense vested interests, and is strongly organized, numerically powerful and supported by influential allies among churchmen, educators and publicists, among others. It is unrelenting in its bitterness, ruthless in much of its methods and unscrupulous in a large part of its propaganda. To fight such a foe is likely to prove a most harassing ordeal. His temper will be severely tested and his feeling grievously wounded by the cowardly innuendoes and scurrilous attacks to which anti-vivisectionists in general are constantly subjected, and by the criticism of friends and the loss of social approbation which he himself is certain to suffer. His patience will be sorely tried by the degree to which the public has been duped by vivisection propaganda or remains indifferent to an evil which they actually know or strongly suspect to exist. To make matters worse, his heart will be cruelly lacerated by the haunting thought of the cold-blooded atrocities of the experimental laboratories.

In the face of this formidable ordeal, confronted by these heavy odds, the crusading anti-vivisectionist is not daunted, is not intimidated. I say "crusading" advisedly for to be a crusader in the true sense of the word is his role. Short of this he is an anti-vivisectionist in name only.

He has, however, great resources for support—resources of mind and heart and soul. He has the conviction that his cause is a righteous one; the confidence that it is a holy one. He has his unalterable belief in a wise, just and merciful God, and the faith that in a world of His ordering righteousness must and will prevail in the end. He has, in the words of Emerson, "a persuasion in his soul that he is here for cause, that he was put down in this place by the Creator to do the work for which He inspires him, that thus he is an overmatch for all antagonists that could combine against him." I feel strongly that the anti-vivisection movement is essentially religious in its inspiration and that its true and faithful adherent is a God-fearing person and, as Carlyle noted in *Heroes and Hero-Worship*, "It is well said, in every sense, that a man's religion is the chief fact with re-

gard to him."

Let the anti-vivisectionist put the question squarely and frankly to himself. What is the measure and caliber of his courage in this cause which he has espoused? It seems to me that the answer will reflect the measure of his religious faith; will reveal the richness of his spiritual endowments. If the answer to this self-searching question be reassuring, in the hour of triumphant progress or final victory he may then reproach his timorous comrades, who shrank from bold and valiant participation in the combat, by words which recall those with which Henry IV greeted Crillon who arrived when the battle was won, "Hang yourself, brave Crillon! We fought at Arques, and you were not there."

There he stands before us, the ideal anti-vivisectionist—a man consecrated to the fighting cause he espouses. Well may it be said of him what was said by Romain Rolland of that brave hearted and heroic soul Beethoven, "An atmosphere of courage emanated from his personality, a love of battle, the exultant feeling of the God within."

Seventy-seven Days Without Kidneys!

And This Practice Is Defended as Humane!!

MEMPHIS (AP)—A mongrel dog named Lanky has set what medical authorities believe to be a world's record—living 77 days without kidneys.

Dr. Riley Houck, Associate Professor of Physiology at the University of Tennessee Medical School, said he believes the dog will live at least another 25 days.

The previous record for keeping a kidney-less animal alive is reported to be 69 days and is held by Dr. Arthur Grollman and his staff at the University of Texas' Southwestern Medical School, Dallas.

The study of Lanky is being made to find out more about high blood pressure in humans. The American Heart Association awarded Dr. Houck a grant for the research.

Scientists think the disease may be due to the absence of some vital kidney function.

Lanky is kept alive by injections of fluid into her abdominal cavity. Although it is withdrawn after two hours, the fluid substitutes for the kidneys' excretory functions by removing accumulated waste products.

Nashville Tennessean, April 6, 1952

Prostitution of The Human Soul

What follows was written by the late Dowager Duchess of Hamilton and Brandon, distinguished for a long life devoted to animal welfare in general and the Anti-Vivisection cause in particular. Incidentally, this high minded and spiritually inspired gentlewoman was an Honorary Vice President of our Society.

VIVISECTION is to me utterly wrong. It is prostitution of the worst kind, for it is prostitution of the Human Soul. From the religious point of view it is inconceivable that it should be necessary for the human race to seek health and prolongation of life through the torture and suffering of fellow creatures. Such an order would partake of the Satanic, not of the Divine.

I can understand the defense of vivisection from the point of view of those who deny all moral law and purpose, but when prominent representatives of the Christian churches urge painful experiments on animals as a moral duty, I feel that such an interpretation of Christianity is a complete reversal of the principles given by its Founder. No wonder that churches led by such men prove stumbling-blocks to those who

would show forth their faith were they given true Christian ideals.

As an evolutionist I believe in the physical kinship between all living creatures, and also in the continuity of mental development. It is impossible for me to accept an arbitrarily drawn line between the ethics of our treatment of helpless human beings and helpless animals. . . . A system of "research" which involves the torture of helpless creatures for the alleged good of ourselves simply because they are helpless and in our power, can never be morally right. . . .

Human evolution implies self-restraint and, in place of ruthless sacrifice of the weak, the spiritually strong are ever ready to sacrifice themselves.



A Home Lesson

John Edenbrow

Two Gratitudes

Remember the words of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive.—Acts 20:35

The late Edwin Arlington Robinson, distinguished American poet, once wrote of gratitude:

"Two kinds of gratitude: the sudden kind we feel for what we take, the larger kind we feel for what we give."

To most of us the first kind is the more familiar: that pleasure and warmth we feel when someone remembers us on a birthday or

an anniversary, the delighted surprise at an unexpected gift.

But we would agree, surely, that the second gratitude, while more rare, is more wonderful. How fine we feel when we have the opportunity to brighten the life of another; we feel deeply grateful for the opportunity to show our good will and our sense of Christian charity.

From—*Three Minutes a Day*,
by REV. JAMES KELLER

Editorial Postscript: May we not appropriately add a third gratitude, our feeling when we have an opportunity to contribute something toward brightening the life and alleviating the often pathetic if not tragic lot of our animal friends.

A Pompeii Hero



Buddies

Americo Grasso

ABOUT thirty years ago certain men were digging out a part of Pompeii, that Italian city which, in the first century, was suddenly destroyed by an eruption of the volcano "Vesuvius."

Outside a dwelling they discovered the body of a small lad appearing as if he had fallen asleep. The little chap had been overtaken by the clouds of poison gas and torrents of red-hot ashes from the mountain.

Beside the boy was a big dog with its teeth caught in its master's cloak. It looked as though the dog had made a great effort to save the boy.

Around the dog's neck was a big silver collar. The metal was all tarnished, but when cleaned it was seen to have this inscription in Latin: "This dog has thrice saved the life of his little master. Once from fire, once from water, and once from thieves."

Even at this last hour, when destruction poured down from the sky, it was plain that the faithful animal had tried to save his little master a fourth time.

Tail-Wagger Magazine (London) July 1952

The Guinea Pig -- A Pathetic Victim of Man's Brutality

We have always had a very special sympathy for the guinea pig—a gentle little creature that has been exploited by vivisection for so many years, to such a large extent, and with such incredible brutality that the very name has come into use as a colloquialism for any victim of the experimental laboratories. This feeling leads us to reproduce the following letter which we ran across in an English humane publication.

Dear Sir,

I have read with much interest the article on Guinea Pigs in the current number of *The Animal's Friend*. The first of my dearly loved animal friends was Bobby, a white guinea pig, given me when I was about nine years old. He was very intelligent, came when he was called, shared my meals, sat on my shoulder by day and slept on my bed at night. He was very clean and gentle. He was a most lovable little

fellow, and knew that I was his friend, so he never left me.

I have had many pets, chiefly dogs, and none has been more affectionate and intelligent than Bobby was. If one makes a friend of a guinea pig, it seems to be no less intelligent and affectionate than any other animal.

Yours faithfully,

A. M. BUCHANAN

Sister M. Fides Shepperson, Ph.D.

1868 -- 1952

O strong soul, by what shore
Tarriest thou now?
MATTHEW ARNOLD

THE good Sister of Mercy, M. Fides Shepperson, Ph.D., whom we have so often quoted in this magazine, has been called from our midst. The world of Christian ideals and humane endeavor, and the anti-vivisection cause in particular, has suffered a distinct impoverishment in her loss. She died at the age of eighty-four at Mount Mercy College, Pittsburgh, with which she was long associated.

Her passing will be greatly deplored by those who knew her, loved her for that great heart which drew within the embrace of its kindness, gentleness and compassion all the kingdoms of life, respected her for her enlightened and cultivated mind, and admired her for the power and nobility as well as the independence and courage reflected in all she wrote. She will be sincerely missed. However, it will not be an irreparable loss for she will abide in the loving memory of her friends, for "To live in hearts we

left behind is not to die." Her influence for good will persist as long as some part of posterity remains familiar with her Christian life and inspired writings.

Surely she has joined the immortal band of which George Eliot was thinking when she wrote:

Oh, may I join the Choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night
like stars,
And with their mild persistence urge
man's search
To vaster issues.

It seems appropriate to include among these observations some characteristic statement by

Sister Shepperson herself. As October 4 has been set apart as World Day for Animals and dedicated to St. Francis of Assisi, what better and more timely passage from her writings could be selected, or one more congenial to the readers of this magazine than this notable utterance:

"St. Francis understood the language of the creatures of the wood, they were his little brothers and sisters; and he heard, too, the cry of pain that incessantly ascends from the sub-human family.

"One cannot, by any force of the imagination, form a picture of St. Francis with pincers and scalpel at work upon the living tissue of dog held motionless in a vivisection form. Not possible; the one part of this picture is utterly exclusive of the other.

The eyes of the 'little brother' thus in torture would infuse answering torment into the soul of the saint; he would cry aloud out of his great love of life and of the Giver of life; and the world would hear his cry and understand."

Sister Shepperson was a loyal member of our Society and we exchanged over the years no few letters on subjects of mutual interest. In her passing, therefore, I cannot but feel a sense of deep personal loss.

And now, in conclusion, a last and reverential farewell, and in the words of Tennyson—

Sleep, Holy Spirit, Blessed Soul,
While the stars burn, the moons increase,
And the great ages onward roll.

GEORGE R. FARNUM

"He Has a Date With 75 Mice"

TIME and time again we have called attention to the ominous extent to which vivisection propaganda is infiltrating our public, private and parochial schools. Time and time again we have pointed out the increasing extent to which teen-agers are being actually initiated into the debasing practice itself. Alas, we have been seemingly a voice crying in the wilderness.

Newspapers have persistently and effectively collaborated in promoting the insidious propaganda and encouraging the practice by prominent news reports and favorable editorials. Incidentally, they rarely give us any friendly news references. The *Boston Globe*, which actively sponsors local annual science fairs with their demoralizing biological exhibits, is a case in point. This paper has on its staff of writers certain women reporters who periodically contribute special articles glamorizing the wretched business. For example, let us look at an article written by Elizabeth Watts, which appeared in its issue of Sunday, June 22nd last, entitled "He Has a Date With 75 Mice."

According to the lady narrator "School's out"

and "there's a long leisurely summer vacation time ahead and seventeen-year-old Philip McCurdy of Wellesley [Mass.] has a date he can't wait to keep." What is this date that arouses such impatience in the teen-ager? "It's a date," we are told, "with 75 mice at the R. B. Jackson Memorial Laboratory in Bar Harbor, Maine," a laboratory described by the writer as "the largest and oldest independent center of biological research on cancer and other constitutional diseases in the country." We interpose to describe this institution as notorious for its vivisection experiments, many of which as described in the public press are as inane and as ridiculous as they are cruel. Miss Watts then proceeds to state that "It is also the only biological research laboratory which has a program to bring high school and college students in direct contact with research problems." This disquieting fact and its grave implications we have pointed out in previous issues of this magazine.

The lady columnist further informs us that "Philip, along with twenty other promising

secondary school students" will live in a 42-room house which she reports Philip as describing as "perfect," adding, "We've got space for a mouse house and got everything we need. You know, there is a ballroom 36 x 40 feet long upstairs but we never seem to have any time to use it. There is too much else interesting going on." Miss Watts adds the gloss, "The 'too much else' is apt to center around the research experiments. The study of the 'maturation of red blood cells' is one, for example."

The article continues by informing us "The high school contingent lives under the amiable supervision of 'Doc' and 'Ma' Avis." We are told that "Dr. Avis is a visiting research scientist at the laboratory in the summer and head

of the department of biology at St. Mark's in Southboro [Mass.]." The article concludes, so far as we are concerned, with the information that Philip "has also been invited to join the National Association of Biology Teachers," and that "In high school he taught laboratory periods of the three college biology divisions."

In connection with the foregoing article by Miss Watts, it may be of interest to recall our description of some of the biological experiments of teen-agers, described in the *Boston Globe* by another woman columnist, Frances Burns, in connection with the annual science fairs which had on exhibition examples of their work. Perhaps some of our readers may recall her story of how a young school girl "decided to become a biological researchist."

This teen-ager was quoted as saying, "Early one morning, it was before breakfast at a girls camp in New Hampshire, we caught a rabbit and dissected it. I was fascinated." Miss Burns added, "and neither at breakfast or since has she experienced any qualms about dissection. Her curiosity about mechanism was great enough to dissolve squeamishness entirely."

Alas, "squeamishness" is certainly being dissolved in these young vivisectors and the seeds of cruelty implanted in their hearts!



Louise Brown Van der Meid

Two of a Kind

"IF"

(With ample apologies to Rudyard Kipling.)

If you can sense the One in all Creation
And see God's smile in every brother's face
Without respect of creed or race or nation
If you can feel at home in every place;

If you can love your country with devotion,
And yet love all the other countries too,
If you can free yourself from class emotion,
And understand another's point of view;

If you can sense in every breast a brother,
And see GOD blossoming in every flower,
If by no thought or word you hurt another
And fill with kindly deeds the fleeting hour;

If all the thoughts and words and acts you render
Are everyway from highest motives done
And all your work is service brave and tender
You're very near to the Divine, my son!

W. J. PIGGOTT

Publications Which Grossly Defame Us

We are being ruthlessly attacked, bitterly maligned and grossly insulted from time to time in various popular magazines and newspapers. Some of these articles are clearly defamatory, as was the case with the one in the *Saturday Evening Post* which a Boston jury found to be a false and malicious libel upon our President and awarded him substantial damages.

Of course the last thing in the world that we would wish to do is to interfere with genuine freedom of speech or with fair, honest and temperate discussion of the vivisection issue. However, the scurrilous type of articles to which we refer is anything but that.

Some of our members may be wondering why we do not reply to each of these articles. The plain answer is that numerous attempts have been made in the past but the doors of the offending publications have always been closed to us. That such a policy is grossly unfair and utterly un-American goes without saying.

In cases of such articles let us immediately discontinue the purchase of the magazine or periodical, and by all means notify the editor of our reason for doing so.

Kindness Is Indivisible

A CORRESPONDENT whose letter to the Editor is printed on another page of this issue refers to "dual" humane societies. The word "dual" often is used to describe humane societies that are actively working for the protection of both children and animals. We think the word is, in this employment, misused.

The single purpose of all humane societies, including the American Humane Association, is to ameliorate suffering—abolish it, where possible. True, we have societies that concentrate on special aspects of this problem. We have SPCC's, SPCA's, anti-cruelty societies, animal welfare societies, humane education societies, defenders of wild animals, anti-vivisection organizations, anti-rodeo groups, societies for protection of dogs, other societies for the welfare of cats and birds. Our diversity is great and gratifying.

The humane movement is analogous, in its

diversity, to a modern army. The army has artillery, infantry, air force, tank corps.

Units of the army may fight on widely separated fronts, against a variety of opposing forces.

But the diversity of troops and tactics and battle fronts does not imply that the army is divided in its purposes. Rather, the diversity is a demonstration of the highest order of unity—the unity of a complex organization of many persons who are dedicated to a common cause and who have subordinated all special interests and individualism to that cause's good.

So it is with the organized humane movement. An SPCC is opposed to cruelty. An SPCA is opposed to cruelty. A humane education society is opposed to cruelty. An anti-vivisection society is opposed to cruelty. They fight the battle in different ways, they fight on separate fronts—but they are comrades in the same army.

It may be apparent, now, why we think the word "dual" is misused when it is employed to describe a humane society that is concerned about cruelty to children *and* animals. Such a society is not *dividing* its activities; it is, rather, *extending* them. A better word than "dual" would be "united."

. . . A quibble over words?

We don't think so.

People have said to us, occasionally, that perhaps it might be better to have separate national federations for societies interested in child protection and societies concerned primarily with animal welfare. Once in a while some one suggests that anti-vivisectionists

should have nothing to do with people who think that some research that uses living animals is ethically permissible. People devoted to the cause of neglected and abused children sometimes think that more attention ought to be given to migratory children and less to migratory birds.

We're not quibbling over a word, merely. We are objecting to the word's implication that the humane movement *is* divided or *can* be divided.

The humane movement is the army of kindness.

Kindness is indivisible.

The National Humane Review, June 1952

Editorial Postscript: Kindness indeed *is* indivisible. It cannot in the nature of things be otherwise if it be a logical attribute founded on sincere and honest conviction. No society for the prevention of cruelty to animals can remain indifferent to the appalling cruelties inflicted on living animals in the experimental laboratories without betraying its humane ideals, though their chief efforts may be concentrated on the fight against cruelty on a separate front. But always, as emphasized above, "they are comrades in the same army" with the brave regiments that are engaged in battle with the vivisectionists.



One Up and One to Go

John Edenbrow

All-Embracing Love

Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love.

FEODOR DOSTOEVSKY
in *The Brothers Karamazov*



Getting Acquainted

World Wide Photo

Teach The Child

TEACH the Child to respect life.

Teach the Child to see Beauty in Nature.

Teach the Child to understand the sacredness of Mother-Love—the love of the cow for her calf, the love of the bear for her cub.

Teach the Child that God made all living creatures—not only man—that God gave intelligence, feeling, and joy of life to the wild creature of plain and forest.

Teach the Child that animals also are citizens of the world, and that man has no right to torture them in cruel steel traps, or to efface them from the surface of the earth.

Teach the Child that the man who cannot make friends with animals, who does not know

the joys of companionship with a dog or a horse, or other furred and feathered creatures, misses some of the most precious gifts of life, and that however rich he may be in the things of this world, he is spiritually poor.

Teach the Child not to slay needlessly, not to maim and destroy for amusement.

Teach the Child that an imprisoned or chained-up animal suffers in much the same way as a human being suffers.

Teach the Child that he who expects compassion and sympathy for himself must show compassion and sympathy.

L. LIND-AF-HAGEBY
In *The Animals' Friend*

Doctors and Research

An editorial on *Doctors and Research* published in the *Medical World* (June 6, 1952) should be prescribed reading for the medical profession at large. In it a member of the profession administers a scathing castigation to those doctors who are seduced by the "Craze for Research" from the useful and humane work by the bedside of sufferers. Though written of English practitioners, it has special application to conditions in America where "research" has become a veritable mania. The following excerpts from the article are taken from the July issue of *News-Sheet* (London).

THE important question is not why more National Health Service practitioners do *not* do more clinical research, but why some of them ever do any! It is only necessary to glance through some of the recent technical medical literature to realise that a good deal of the "original" material published therein is unenlightened, indifferent and certainly unnecessary.

It is not possible to summarise in a few words the complex variety of thought disorders that cause men, often so highly gifted in one or other of the medical or surgical arts, to start aping the man of science and his methods . . . perhaps the majority . . . become infected by the present-day craze for research, without knowing exactly how or why; they use expressions such as "the scientific method," "unwarrantably teleological" or "the need for properly controlled series" as clichés to justify the fact that they are wasting much valuable time and

energy collecting useless data on uninteresting subjects, to enable them to write an unwanted thesis for reasons which they cannot explain. There are also the career-mongers who must publish "something original" in order to "get somewhere"—research to them is nothing more than a means of self-aggrandisement. . . .

Far from persuading more doctors to do research, it should be emphasised that clinical research is only *one* of the many possible lines of attack that can be made towards the mitigation or human suffering, and only a small minority of doctors is suitable for it. . . . Research should not be revered as the highest form of activity to which a medical man can aspire, for it is nothing of the kind. The aim of good medicine is not the production of bigger and better research papers, but to give better succour to more sufferers, wherever they may be found.

Such Letters Are Heartening

THE letter which follows was received from a San Francisco lady—the type of member whose humane ideals, interest in our cause and loyalty to our Society, puts heart in us to press on with the battle.

July 23, 1952

Dear Mr. Farnum:

Enclosed is a postal money order for **** dollars. Five dollars is for renewal of my membership **** dollars is a donation. Therein lies a story.

One day it occurred to me of the many trifles for which we spend money—a bit here, a bit there, with no justification for dollars wasted.

So I planned to keep an extra purse on hand in which to deposit the price of each passing whim. Just see the result! In a few months the purse bulged with coins—quarters, half dollars, dimes, even a dollar now and then—and now this plan is dedicated to the cause of anti-vivisection.

Each day in my daily prayers, I include one for my sub-human fellow creatures that their rights shall be safeguarded just as mine are.

May I add my personal appreciation of the quality of the magazine "Living Tissue"—the contents are beautifully written, and of high literary and spiritual value.

Churchmen Fall from Grace

WE have a painfully disillusioning incident to report—an incident which places a representative body of churchmen in a most unfavorable and illogical position.

At a meeting of the Board of Directors of the Federation of Churches of Rochester [New York] and Vicinity, held on November 14, 1951, the following resolution was adopted:

"The Board of Directors of the Federation, in the interest of humanity, commends to Church people the support of all measures by which medical research may be aided by the removal of present undue restrictions in securing living animals as subjects for study, under proper safeguards as provided for by the State.

"In addition it would call attention to possible legislation in this field in the 1952 Session of the State Legislature and urge that it be given careful study."

There was a time when we believed that those whose lives were dedicated to preaching the gospel of the compassionate Christ would

be the last persons in the world to support the godless practice of vivisection. Alas, we were destined to be rudely awakened from our illusions.

As we read the foregoing resolution, we recalled the solemn public statement of that great Catholic leader, Cardinal Manning, who stigmatized vivisection as "a detestable practice," adding, "I cannot understand any civilized man committing or countenancing the continuance of such a practice." There also came to mind the recent denunciation of the "detestable practice" by Episcopal Bishop John Chanler White of Springfield, Illinois, as "damnable in its effect upon human character."

Decide for yourself, reader, what judgment should be passed on the churchmen of Rochester at the bar of Christian opinion. For ourselves, we condemn their action as a tragic fall from grace, the repercussions of which cannot fail to be most prejudicial to the influence of the church in their locality.

Our War Chest

We wish to testify to our appreciation for the contributions we are receiving from our members in all parts of the country. These loyal supporters of our work realize that without adequate finances we cannot hope to wage a successful battle against the powerfully organized and heavily subsidized forces which either practice or profit directly from vivisection, or sponsor the infamous practice. However, we do not ask or expect contributions from any persons where it would entail any real hardship.

We remind our members that we have the tremendous task of fighting the vivisectionists *practically single-handed* in New England, and that we are cooperating with local organizations in their battles in every other part of the country.

Incidentally, those who wish to remember us in their wills are cautioned to describe us by our legal name — New England Anti-Vivisection Society — to which the words "of Boston, Massachusetts" may be added.



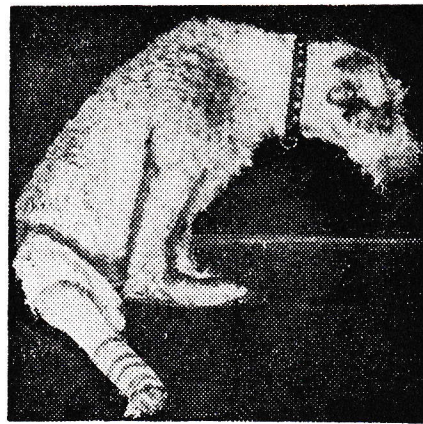
We need YOUR help!

We appeal to you to repudiate the vivisectors, who are bringing discredit on your great profession, and support us in our efforts to end their godless practices.

Read your own Medical Journals and then you must admit that there is shocking cruelty in experimenting on living animals.

For Example:

- **CRUSHING** dogs' legs in powerful vise to produce shock with pressures ranging from $\frac{1}{4}$ of a ton to 2 tons.
- **SKINNING** cats alive to the extent of the entire body surface except head, feet and tail.
- **BURNING** 50 to 60% of the body surface of dogs.
- **STARVING** cats to death and reporting how long they survived (7 to 59 days) and how much they shrank in weight (22 to 60%.)



Photograph Taken in Experimental Laboratory

A Victim of Man's Brutality

Cruel experiments on live animals harden the heart and deaden the conscience and lead to experiments on human beings.

JOIN TODAY

A Society with the fighting courage of its humane convictions.

Send a Postal Card for Free Literature

NEW ENGLAND ANTI-VIVISECTION SOCIETY

Dept. 528H3, 22A Beacon St., Boston 8, Mass.

Please enroll me as:

Associate Member \$1.00 ☐ Active Member \$5.00 ☐
(Including free subscription to our humane magazine)

Donation ☐

Name _____

Address _____

Example of one type of advertising we have been running in various newspapers to enlighten the public as to the cruelties of animal experimentation.

Objects of This Society

THE OBJECTS of this Corporation are systematic, scientific research, relative to the practice of vivisection, its relation to science, and its effects upon those who practice it and upon society; to make frequent public reports; to expose and oppose secret or painful experiments upon living animals, lunatics, paupers or criminals; to urge education and legislation in pursuance of these ends; to issue tracts, pamphlets and other publications; and to acquire and hold such real and personal property, not in excess of five hundred thousand dollars, as may be reasonably necessary to carry out the objects aforesaid.

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